**1.5.111**
**a Lesson in the University of The New Covenant**
Theodore Cottingham, March 26, 2007 9:32am. c.
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1. Who can see the coming wrath, rash attacks not; but warning signs from the almighty, not; but that which surrender to me will. We will all be one, or we won't be, or **will be, without the refusers of my love**. I love you all.

2. I incarcerate crease you not, but unfolding now the light within, the awakenment enlightens, or does, do I simply awake from a dream, not; but **what from therefrom awaken into now? The real me**. I am the dawn, not; but **dawning upon all is a new way to live**, not exactly/**perzactly, but smiling, I give you mine. My life/dawn is yours**. My life is upon thee/you, not like sorrows'd'ville in, but mighty'nice'ville, not; but upon me, in my breast, hair, not as usual/unusual, **but what meaneth the unusual/the usual not being written about but now cometh the attacks not from me, but wherefrom, you?** I love you all.

3. Who can see how I've written/I write, and what I say, give, and disclose; teach, admonish, mature therewith, over the/these years three, now four (1); and no more not; many accelerate therein, from, into me/me'sville now.

4. Watch us unfold many things now lovership one, lovership two times two, not, but infinite being infinite. Times time'd, not; but therefrom coming out of, entering the all'ship of determination, not; but there, herein, see me monocuous not but monocular'd with internal love'fortitude not, but **ultra ultimate surrender. We loved till we died, till we live, and we live now, and all see**; tell to live about it/what they saw/see, not; but many do/will, now, that you do/have.

5. In me, I am, life, to the full, being the source of, not; the dweller in, not only/just, but overcomer one not, but he who overcomes overcomes/is given all things and life is/becomes. I love you all.

6. Can you see what I've said, what I've given these last past few years, numbing thy conscience not **but what numbing hast thou suffered, coming out of unconscienceness into consciousness of me, only me**, only one that thou art, wert, and art again, **in consciousness full/to the full, abundant and overflowing thy brooks, not; are art thou, others drinking from/in?** I love you all.

7. Who can see what has come about, what is, has been given; a son to me/you? A son in mourning not, but dew of Mount Herman, not; but Ararat'd not, but what findeth this treasure in? Earthen vessels!!?! Am I an earthen vessel? Read Gideon (2).

8. And what about Barak not **but who's Deborah (3) and the great she is/inspires now**; **dead not, dead but living in memory not, but whose are the who's before us that we are/were; art not, or are we, again and again? Till death do us part, not; but one getting it "right" not; but one with one will one be? See us/it, please. We must be.**
9. **I the savior declare it, not; but died I did to bring/have these words; of eternal life not; or are they, reveal all there in'ing, life to be sourced, from/through them, to others now**, far and farther than imaginable resources can a'muster strength/resources to imagine. Musterscopes? Telescopes not; Monkey trial reverses (4) and who can see me reversing now many things thought inseparable from now times now; now'd by me not me, not; but **brought into existence real, congruent with my life, my life being**; from the beginning, not; or shall we/I dance now, **with words many/great, life'ing, sourcing you one from one to one be, again**? I love you all.

10. Who can say this is the now and not see it me? And what **deceived ones will implode not** but explode/exploding what where, in whose arms in? What succumbing to? **Self love**. Deception not, or originator, is/was it; of **self love**.
11. What meaneth these implications not but wherein hast **thou the power to reveal nothing not, I've given you all it all.**
12. I love you all. I now you all. I now am the now, revealing it to others they are/have been, all along; not knowing/giving a **dam**, not; **many blow up**. I love you. I am you the frozen chosen not but what freezeth not in the pouring rain not but **unplugged** wherefrom why? **Electron'eth not** but whose **wires are substanceless**? I love you all.
13. You all are me, see. You have me, all of you. Unlimited form fashion of holiness, not; but wherewith can thou attain it not suffering in, suffering by ultimate's standards of righteousness'not, but come unto me heavy laden ones and no'suffering enjoy, life enjoying/drinking from the brook (5), being it, for others. I love you all. Now. Now. I love you all.

14. Can you see, feel, my love for thee flowing to/for thee to drink of/from the brook/from these words?

15. I love you all word'eth'ing and un and what whose words were/are you, in, being them/repeaters of them, brooking up many dams now with what, words? Nay, few will, not; but one can. See his/my name; yours, **if you choose/surrender** me/to me.
16. **My father loves/awaits you/your decision, many await it/this moment.**

17. At the day of cataclysm not, catechism not, but what meaneth these implications not, proceeding not to clarify others' not intentions now coming about/into focus, experiencing the not'me. I love you all.

18. **What/who will you see behind this/all this now that cataclysmic is all things?** Maybe, not; intentioned by me my heart, not; but what is another, not'me being, existentless not, but shall be, not; not real, but apparent; empirical'ing many in its' thoughts/arms.
19. I love you all out of, not right now, but surrender, what is your name, being?
20. I love you. I love you all. I now you.

21. **Young and younger love you, the unborn love you.** I love you. We. Do.

22. We now all things now, not; **or shall we, dancing together,** learn all things/how to dance so well we give dancing lessons, for foreign planets **not, but shall we, if/when father instructs/desires us to? Will we will.**

23. I love/will my planet yours, not; but wherewith speaketh of such magnanimous proposals proposaling not imaginative resources but what glory hath? You have mine (6). You surrendered. I love you.

24. What **meat drippeth blood** not but wherefrom **frozen not** but wherewith **unplugged became**? **Electrons served me, not**; but wherefrom sourced not but wherefrom yours is, not;

25. Now see me/all I've said/I'm saying not in response to any ones' futuristic presentations of not me, but one surrendered puppy not; but before fireplace one, not; but coffeeshop surrendered in, heareth/writeth my words of suffering not; but coming out of, the surrenderers will/do, that will listen, obey, imploring not the world's arms to help surrender, but simply **meek be** (7), **teaching teachableness now**, entering many others, into me's'land now. Out from the suffering hands of sufferer's, I come now.
26. I present you me. I love you all. Good day.
27. Enough for now? More later?
28. Now see me. Miss not what I've said, explored not in truth sounding shallow, but me real and unexplored not I become, by you, my de'moment'd, now loving my now/all. Now and forever. Amen

10:13am

**Footnotes**:

1. In rereading what I wrote, I just realized that its almost exactly 4 years since I posted the first word on injesus.com that father gave me. It was March 23, 2003. The title of it was **Be Not Dismayed at the World's Events / The Coming Separation.**
2. See Judges Chapter 7.
3. Judg 4:1-9 After Ehud died, the Israelites once again did evil in the eyes of the LORD. So the LORD sold them into the hands of Jabin, a king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth Haggoyim. Because he had nine hundred iron chariots and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help. Deborah, a prophetess, the wife of Lappidoth, was leading Israel at that time. She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided. She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor. I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'" Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go." "Very well," Deborah said, "I will go with you. But because of the way you are going about this, the honor will not be yours, for the LORD will hand Sisera over to a woman." So Deborah went with Barak to Kedesh.

Judg 4:13-15 Sisera gathered together his nine hundred iron chariots and all the men with him, from Harosheth Haggoyim to the Kishon River. Then Deborah said to Barak, "Go! This is the day the LORD has given Sisera into your hands. Has not the LORD gone ahead of you?" So Barak went down Mount Tabor, followed by ten thousand men. At Barak's advance, the LORD routed Sisera and all his chariots and army by the sword, and Sisera abandoned his chariot and fled on foot.

4. The "Scopes Trial" (Scopes v. State, 152 Tenn. 424, 278 S.W. 57 (Tenn. 1925), often called the "Scopes Monkey Trial") pitted lawyers William Jennings Bryan and Clarence Darrow against each other (the latter representing teacher John Thomas Scopes) in an American legal case that tested a law passed on March 13, 1925, which forbade the teaching, in any state-funded educational establishment in Tennessee, of "any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals."
5. Psa 110:7 He shall drink of the brook in the way: therefore shall he lift up the head. Rev 22:1 …a pure river of water of life, clear as crystal….
6. John 17:22-23 And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect…. Isa 28:5 In that day the LORD Almighty will be a glorious crown, a beautiful diadem of beauty, for …his people.
7. Psa 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Zep 3:12 But I will leave within you the meek and humble, who trust in the name of the LORD. Mat 5:5 Blessed are the meek, for they will inherit the earth.